

To all Pastours and Curates within
the Kingdomes of France of Bourdeaux
and Gloucest.

Fayn as we be blinde and thankles
for goddes favourable mercies, where
with all be solaced by in health, wealth
and prosperitie: So be we blinde & un-
sensible for his most iust plagues, where with all be
persequereth and punisheth by in sickness, scarfi-
tie & troubles. And now amongst other tokens
of his displeasure and wrath, hath sente by in dy-
uerse places one of the extreamest plagues (that e-
uer he deuised to punish man withall in this life) Ezechi. 14.
the plague of pestilence. For as mouche as he mea-
neth thereby not onely to kill and destroy the bod-
ies of souche, as by this plague he purporeth
to take out of this mortall lief: But also, without
repentaunce and turning to his mercy in Christ
before death, the soule of souche as departe from
hence, must needs perishe by goddes iust iudge-
mente: And not onlie this to be the ende of souche
as it pleaseth god to strike to death, by this his ser-
uaunte and messenger the plague of pestilence. But
also the like daunger of his displeasure remaineth
to me, and to all other that haue the cure, & charge
of the peoples soules in this the Kingdomes of France
es moost noble Realme: Over whom god and he
hath made vs watchmen and querleers, too ad- Ezechi. 3.
monishe and warne the people of all daungers, &
plagues that god shall sende for their punishment:
Incase we admonishe not in this, the people com-
mytted vnto oure charge of souche plagues as for

shall be purposed too pynful as to both,
their life and dampnacion shalbe requyred at
oure handes. for the dyscharge of my selfe, and
also for the better instructyon of souche as haue
coores within this Diocesse of Worcester and
Gloucester (and yet not belie hable too dys-
charge them), and farther more for the proffyte
and saluacyon of the people, amonges whome
it maye please God too sende by a fearefull
plague of pestylence: I haue thoughte it my
boundon duetye (seyng at all tymes I can not
comfote the speke my selfe) too collecte or ga-
ther intoo some woite sermonde or homelye a
medycyne and mooste presente healse for all men
agaynst the plague of pestylence: And in the
same also too prouyde some presente remedye
for souche as shalbe infected wyth that deseale.
And for the better vnderstandynge of the me-
dycyne, I wyll be this orde, that all Physy-
cyons learned doo be in theyr practyse of this
speke. For the firste, I wyll shewe the cheafeste cause
of the pestylence: And then what remeadye
is beste too be used agaynst it, and to heale
it when it hath infected anye manne. And al-
thoughe I wyll speake hererin some what as
other Physicyons haue doone: yet because
they haue spoken alreadye more then I canne
in the matter, thoughe it bee a greates deale
less then the matter of the deseale requyrezeth,
(for none of them haue shewed anye alcertay-
ned remeadye: be theyr reason neuer soo good)
I wyll becase as by the way somewhat speake
of

of gods helpe. as they doo : but as a pte
 of gods woode, and as a supplycon
 for the soule, rather then for the bodye. increase
 of the sykenesse and the remeadye thereof, af-
 ter the aduise and counsell of gods woode.
 Whoo supplieth all thynges omitted and not
 spoken of, concernynge this mooste daungerouse
 plagues by souche as haue wroten, besydes the
 scripture of God, they mynde touchynge the
 same. For in dede the chiefest causes of all pla-
 gues and sykenesse, is synne : wherby the reme-
 dyng byrth in all menne, woorketh destructyon,
 not onely of the bodye, but alsoo of the soule,
 yf remeadye be not founde. And wher as
 taken sayeth that *omnis pestilencia fit a putredine aeris*
 that is too faye, all pestilence commeth by
 the corruptyon of the ayer, that bothe beaste
 and man drawynge theyr breathes in the ayer
 corrupte, draweth the corruptyon thereof in-
 too them selues, he sayeth well : yet not y-
 nough. He sayeth alsoo verrey naturally, that
 when the ayer is altered from hys naturall
 eakualtye and temperature to to mouche and
 intemperate heate and moysture, pestilence is
 lyke then too raygne. For as he sayeth in the
 same place, that heate and moysture dys-tem-
 perated be mooste daungerouse for the creatu-
 res of the woelde, yet that is not ynough. As
 Ezechiel sayeth, wher as God sendeth all
 thynges dys-temperatures, and yet yf *Noah, Da-*
uid and *Job* were in the myddeste of them, they
 shall be saued. Euen soo sayeth *David* alsoo
Ally. Though

Li i. de dis-
 se. feb.
 cap. 5.

Li i. de tem-
 pc, cap. 4.

cap. 14.

Though they dye at the ryght hande tennethou-
 sand fould, and dye at the lefte a thousande fould,
 the plague shall not touche hym that sytteth vnder
 the protection of the highest. And where as rea-
 son hath many good and probable argumentes
 in this matter touchyng the cause of pestylence
 that it should come some time by reason of souche
 humors as be in the body disposed and apte to cor-
 rupte, then is the man quickelye (by drawing and
 breathyng as well the corruption of hym self, as by
 infection of the ayer) infected. And that souche hu-
 mors as be grosse and inclined to corruption, riseth
 of yuell and immoderat diet, and the infection ta-
 keth bys origynall and begynnynge from souche
 beastes, carunces, and other lothsome bodies that
 rotte vpon the face of the earthe not buryed: or
 els from moorthe standynge, and damppe wa-
 ters, smokes or other souche unholsome moistu-
 res, soo that towards the faull of the leafe, bothe
 the ayer that man lyueth in, as also mans bodye
 it selfe bee more apte and disposed to putrifaction
 more in this tyme then in any other tyme for diuerse
 naturall causes. These causes are to be considered
 as naturall and consonaunte to reason: yet there
 bee reasones and causes of pestylence of more
 waight, and more worthy of deape and aduysed
 considerations and aduertisementes then thies
 be. And the more, because they lye within man (&
 be marked but of very fewe) and hide them selues
 secretlye tyll they haue poysoned the whole man
 both bodye and soule. For in dede phisicians that
 wylte, meble with no causes that hurte man, but
 suche as come into man from with out, as the hu-
 mors

moys (they saye) take they? infection from vni-
 uersall meate and yuell dyet, & els from the
 corruption of the ayer wyth souche lyke. But our *Math. 15.*
 sauoure Christe sheweth that oure corruptyon
 and syknes riseth from within vs, as I wyll de-
 clare hereafter in the causes that the scripture tea-
 cheth of pestilence and al other dysleases. Requy-
 ringe you diligentlve to loke vpon the same, and
 to reade it in your churches: that the people may
 vnderstand both the cause of this goddes plage of
 pestilence; and howe too ble them selues in the
 time of this sickenes or anye other that shal hap-
 pen vnto them by goddes appointmente. As god
 may be glorified in them, and you and I dischar-
 ged of our bounden dueties: And they them sel-
 ues that shal happen to be infected with the plage
 of pestilence, and by the same be brought to death
 maye be assured thzough true and godlye doctrine
 to dye in the Lorde, and soo be eternallve blessed
 straighthe waye after their deathe, as Saincte
 Ihon sayeth. And in case god reserue them to lon- *Apocal. 14.*
 ger lyf, they maye liue in truethe and hartly vn- *Rom. 14.*
 too him, with detestation and hatred of sinne, the
 originall cause of mannes miserie and wretched-
 nes: and wyth the loue of mercy and grace the o-
 riginall and onely woorkers of mannes quyetnes
 and euertlasting saluatio geuen vnto vs from god
 the father almightye, thzough Iesus Christe
 his onely sonne our Lorde. To whome
 wyth the holpe ghoost be all honour
 and praise, worlde wythout
 ende. So be it.

¶ A booke to be read in the time
of pestilence, containing the true causes of
the same: And likewise a most present reme-
dye for as many as be alreadye, or hereafter
shalbe infected with that dysease: Gathered out of the
holy scripture, by Thon Hoyer Bishoppe of Worces-
ter and Gloucester.

ANNO DOMINI. 1553.

Mar. 1.

Repente and beleue the gospel.

Is the desire of all sicke men
to knowe what medicine and
remedye hath beene known
moste to preuaile, best too re-
moue; and soonest to cure & make whole
the person dyseased. And the greater and
more daungerous the sykenes is, the
more circumspect and wise the sicke man
muste be in knowledge and choise of the
medicine: Lest happely he seeke a remedy
inferiour and to weake, for the greatnes &
strength of his disease. The nature & co-
dition therfore of pestilence being so dan-
gerous (as it is in dede) & who so euer be
infected or attempted therwth al, hath nede
to be well instructed, and thoroughly per-
suaded of a sufficient remedye, stronger
then

when the sicknes is seife. For as the dy-
sease shall more hinde the booke payente,
then the medicine can do him good: The
must needs followe the deathe, and de-
struction of the diseased person. It beho-
ueth therefore all men that be mortall, to
knowe the most generall, and most dan-
gerous dyseases that mortalitie shalbe
troubled withall: And then, as he seeth
his greate and necessary aduersaries and
syckenes, to knowe also the greatest and
most necessary remedy and helpe against
his dyseases. And because sunne hath so
preuayled in vs, that truth perdwaded
vnto vs by theramples of others, sooner
instructeth, and longer tarieth then any
thing taught vs by doctrine or testimo-
ny: I shall (before I enter into the cau-
ses of the pestilence) shewe the strength
and nature of sickenes from theramples
of sonche godly persons, as in the worde
of god are mentioned of, for ouer instruc-
tion. King David (amonges other dysea-
ses) felt in on the pestilence: The great-
nes and danger whereof passed all hu-
manes worldly healpes, as it appeareth
by his lamentable roye and complaynte
vnto

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B. J.

Psalm 42

Sam. 24

Ez. 47. 38

1. Corin. 15

1. Corin. 15

unto the Lorde. My soule (saith he) is
soze troubled: But how long Lord wilt
thou differre thy help? And the same crie
and complaint he made unto the Lorde
When the plague of pestilence had infected
his whole Realme, from Dan to Be-
zabe: And sawe the remedye therof to be
oulic in god. Praying him to commaund
his Angel to stryke the people no moze.
Ezechias the king sawe, that besides god al
meatsonnes and remedies were to weak,
and inferiour for strength and power of
the pestilence & sickenes: wherfore he tur-
ned him selfe to wall, and prayed god to
do that for him that no phisicke nor me-
dicine washable to do. And sainte Paule
in hys wonderfull oratyon that he ma-
keth concerning the resurrectyon of the
dead, weigheth moste deapely the nature
& condicion of mannes myferable rstate
in thys lif: Bothering hym wyth
suche strong adversities, sickness and de-
feates both of body and soule, that every
man may see, how impossible it is for mā
to fynde deliuerance from the tyrannye,
and strength of syknes, except onely
the mercy of god in Christe Iesu. None
berying

being there, see a better farles so stronge,
 as the least of them (except Christ helpe)
 is hable to destroy both bodie and soule.
 The first is corruption. The second, mor-
 talitie. The third, sinne. The fourth, the
 lawe: condemning sin. The fifth, death.
 The sixte, hell: necessary and indubitable
 plagues and sicknesses of man in this life.
 Against the which he findeth no remedy
 neyther by Galien, nor hipocrates, ney-
 ther yet by the art of ^{para-} y men say ou-
 reth al woundes: But with greate faith Plin. lib. 2.
cap. 96.
 & confidence marketh and weigheth the
 strength of diseases (though they be ne-
 ver so stronge) too be yet inferior too the
 medfoule and remedy, that god hath pro-
 vided for vs onlie in Christe. Therefore
 compareth y inferior strength of al those
 sicknesses, vnto y sufficient remedy of god,
 through Christ: saying after this maner
 Thanks be vnto god which hath geue
 vs victorie thorough oure Lorde Jesus
 Christ. wherby it is evident and plaine,
 that god is thonly remedy for al plagues
 & diseases. Now be it, now be y shal more
 specially open y causes of the plague, and
 the nature of the same: y our sickness & the
 causes

causes thereof may be more knowen, and
the better answered.

Rom. 5.

The principall cause of pestilence is o-
pened by S. Paule by thies wordes. By
sinne (saith he) came death into þ world:
and for the cause of sinne, god sendeth the
plage of pestilence and all other diseases
that punisheth to wardes death. Asking

2. Sam. 42.

David sayth, Thou doest punishe the child-
der in of men for sinne. Whiche also plain-
ly sheweth, that the principall and chiefe

2. Sam. 42.

2. Sam. 42.

cause of pestilence is not in the corrupti-
on of the ayer, nor in the superfluous hu-
mors within man: But that sinne and þ

Deut. 28.

transgression of goddes lawes is the very
cause and chief occasion of pestilence & of
all other diseases. And þ experience thereof
was tried in the pestilence that raigned
in king Dauides time for his sinnes, and

2. Sam. 24.

the sinnes of the people. So that al þ scrip-
ture of god manifestly declareth that the
contempt and breache of goddes lawes,
is the chief and principall cause of pesti-
lence, and of all other plagues that he sen-
deth for our punishment. And from this
cause procedeth those causes (þ phisicians
speake of) the corruption of the ayer, whi-
che is

the is neuer corrupted nor can corrupt
man or beast, except man (for whose sake
and comfort both nyct and all other beas-
tes were made) be first corrupted by sin
and transgression of goddes lawes. Nei-
ther could man take any surfeit by mea-
tes, nor anyt yuell humors could be en-
gendered of any meates, were not man
that flesh itself corrupted & first infected
with sinne. But when the Lord both see
that the people forgeate or contempne
his blessed commandementes, and that
souch as be appointed to rebuke and pu-
nish suche transgressours of goddes la-
wes, suffer without punishment, & glo-
ry of god, and his holy commandemen-
tes to be oppressed, and set at naught, as
we se dayly they be in deed: From these
causes our sinne and abhominacion the
Lord taketh occasion to turne hys good
creatures made for oure lief, to be a mea-
nes of oure deache: Which neuer woulde
be, were not our haughty dishonouring
and contempne of God. For the Lordes
creatures be perfectly good, and made al
to comfort and reioyce, holsonne, cleane
and pure withoute all infectyon. But se-

Gen. 1.

B.iii.

inge

inge that the contempte of god; and the
filthines of sinne, is neither by the Cleare-
gas opened, declared, ne detected, neyther
by the heades of the countrey, and offy-
cers appointed vnder god and the kyng,
punished. Except therfore there shoulde
nothing els lye in this world then sinne
abhomination and contempt of god: god
is forced, for the taking away & destructi-
on of filthy hee, and filthy liuers, to ap-
point an extra ordinary magistrate to re-
forme and punish the mother of all inis-
chief, synne, and contempte of gooddes
holye woorde. And soo altereth, not by
chaunce, nor by the influence of sterres,
the holisomnes of the ayer intoo pesty-
lente and contagious infectyon: And
the meate and drynke wyth theyr nu-
triments and foode intoo poyson and me-
nome, that by their meane, sinne and sin-
ners, myghte bee slayne and taken oute
of this world; and no longer too blas-
pheme God. Thus dothe the woorde of
god declare the effectiuous and pryncypal
cause of pestylence too be the contempte
of gooddes woorde: that shoulde kepe
men in. wyth dothe too God and man.

The breakinge wherof hath appeared
brought the seplagues into Beaulnes, as
prophane writers also manifestly declare
on this sayeth, that the great dearthe and
famine that came amonge the Brita-
nes, in the tyme of Caligula, was because
Caligula his newwe conceyved to honor the
living god, as he was taught at Hierusa-
lem, wher he passed into Britia. wherfore it
is expedient, and before all thynges neces-
sary (for as muche as the plague is come
into sundry places aboute vs) for every
one to trye hym selfe, what false causes of
this pestilence eche man hath wythin
hym selfe. Every Christian man and wo-
man muste searche whether theyr religi-
on and christianitie be souche, as god by
hys worde dothe manerlye to be good:
for there is no greater decayon of pesti-
lence, then superstycion and false rely-
gion. The Bishoppe, Person, Ty-
care and Curate, must examine them sel-
ues, what knowledge of goddes word is
in them, and what diligence they have
taken too bryng the people to a ryghte
knowledge, and perfecte honor of God:
for there is noo greater daungere of

Li. 7. cap. 1.

B. iij.

pestilence

pestilence, then where as the Cleargie is
either ignorant of goddes worde, or
negligent in teachyng thereof. The Ju-
stices & gentlemen must loke howe they
kepe themselves and the kynges Maie-
ties people in p^r true knowledge and o-
bedience of goddes lawes and the Kin-
ges: for nothing prouoketh the pestilence
more dangerously, then where as such
as litle and be appointed to do iustice, do
their owne affections with contempte &
injuries bothe to god and man, and the
plage of god will reuenge it. Alwether
fore that be subiectes and liue vnder one
god and one kinge, must (notwe that god
hath sente vs this pestilence) see that we
haue true, louing, faithfull, trustie and o-
bedyent hartes wyth one hole minde al-
together to obey, reuerence, loue, helpe,
succour, defende and vpholde with al our
wittes, gooddes, rythes and strengthe
this our onely Kinge, the Magistrates
and counsellours that be appointed vnder
hys highnes. For as Sancte Ihaule
saith, he that disobeyeth and resisteth
the hygher powers appointed by god, re-
sist god, prouoke the pestilence and ven-
geance

Rom. 13.

penance of god against vs. And we must
take heed also that we hate not one ano-
ther: if we do, the plague wyll not cease,
and the places that yet be not infected,
god shall infecte, what so euer defence
man maketh againste it. And although
Galien of all remedies saith, to fle the
ayer that is infected, is best: yet I know
that Moses by the worde of god, sayeth.
Flee whether thou wylte, in case y take
wyth the, the contempt of god, & breache
of his commaundement, god shall fynde
the oute. Yea, and although manye me-
dicines be deuised, and assureth the infec-
ted to be made whole: yet not wythstan-
dyng, I know goddes worde sayeth the
contrary, that he will sende vnto bris-
sible, careles, and wilfull sinners, fouche
a plague and incurable a pestilence, that he
shall not be deliuered, but dye and perishe
by it. Therfore, forasmuche as synne is
thoccasion chiefly of pestilence, let euery
man eschewe and auoyd it both spedelye
and penitentlye, and then shall ye be pre-
serued from the plague sufficientely, as ye
shal perceaue in the remedy of this daun-
gerous plague, that begynneth to raigne

Deut. 28

C. j.

amonges

Lib. 1.

cap. 96.

Dent. 28.

emonges vs. For doubtes, although we
could flye to Locris or Crotona where
as Plinie sauerh, the pestilence was ne-
uer, yet god saith in case we feare not him
we shall surely be infected.

The remedy against the
pestilence.

NOke as the scripture of god one-
ly sheweth & very cause of pesti-
lence: so doth it the very true and
onely remedye agaynst it. I doo
not dislike & remedies that naturall phi-
sicke hath prescribed: yet I do not habile
them as sufficient remedies, for their im-
perfection sake. I woulde also they were
used, and the remedies prescribed in god-
des booke not omitted. For I see all the re-
medyes that euer was deuysed by man,
is not habile to remoue assuredlie the pe-
stilence from hym that is infected there-
wythall, although they be neuer so ex-
cellente and good. And I fynde the same
concernynge the preservacyon from the
pestilence deuysed by man, alsoo insuffi-
cyente for mannes preservacyon, yet not
to be contempned: for the reason of theyr
chiefest preservacyon is very good and
allowable

allowable, and yet not sufficient: which
is, of all things chiefly to be used against
the pestilence, fleeing and departure from
the place where as the ayer is corrupte,
wherefore for souche as maye, nothing
is better then too flee, and excepte he do,
he offereth him selfe too a presente dan-
ger of death: But yet the woorde of
God sayeth planelye, that flee whether
we wyll, yf we forsake not spynne, and
serue the luyunge god, the plague shall o-
uertake vs. And thys can not be a suffy-
cyent remedy, for there be certen persons
that can not flee although they woulde:
As the poozer sorte of people that haue
no frendes nor place too flee vntoo, more
then the pooze house they dwell in. Like
wyle there be souche offyces of truste, as
men for noo cause maye flee from it: As
the Busshoppe, Person, Curate and Cu-
rate, who hath the charge of those that
god pleaseh too infecte wyth the pesti-
lence, and yf they forsake theyr people
in thys plague tyme, they be hirelinges
& no Pastoures, and they flee fro goddes
people into gods high indignacio. Such
also as haue places and offyces of truste

57111511

C.ij.

for

for the commune wealth, as the Capitai-
les of souldiers in tyme of warre, Jud-
ges and Justices in the tyme of peace:
In case they should flee their countreyes
or leave they: warres for y plague of pe-
stylence, they shall neuer be good souldi-
ers, nor good Justices for the commune
wealth. And they shalbe accomptable to
almighty god for all the hurte and detri-
ment, that hath happened vnto the peo-
ple in their absence. wherfore, seing there
is no certen remedy deuised by man, ney-
ther for suche as can not flee, nor for the
that may flee, we must seeke another me-
dicine and healde at goddes hande: who
can and wil preserue those that be whole,
and make them whole that be sicke, yf it
be expedyent for man, and mooste for hys
owne honor. The best preseruatiue ther-
fore too kepe men from the pestylence, is
Exod. 9. this that Moyses speaketh of: Let vs do
sacrifice vnto the Lorde, least we be stri-
Numer. 14 ken with pestilence or swerde. And Jo-
sua and Caleb coulde the people that a
faythfull trust in the Lorde was the best
remedy for them: which if they contemp-
ned, they shoulde fynde, that God there
threatened

threatened speakynge to Moyses: howe
long wil this people be vnfaithfull: I
wyl strike them with pestilence, and con
sume the. Also Dauid knewe that thone
ly remedye to kepe Jerusalem from the
plage, was, that god shoulde tourne hys
wrath from the Citie, for his sinnes, and
the sinnes of the people.

1. Sam. ult.

But now to bryng the remedy the bet
ter to the vnderstandynge of the people,
I wil shewe it by thys place of Saincte
Mark. Repent ye and beleue the gospell:
In þ which wordes is contained thone
lie medicine against the pestilence, and al
so al other diseases, if the text be wel and
aduisedly considered, wherein Christe b
seth a very naturall ordre to heale all di
seases. For as the remedy naturallye of
all diseases is taken from contrary con
ditions and qualities that worketh and
maintaineth þ sickenes: So doth Christ
in these wordes declare that the preserua
cion and healpe of sinne and wickednesse
(the cause of pestylence) proceadeth from
vertues and condicions contrary to the
qualities and nature of souche thynges
as preserue and kepe this wycked sinne &
C. liij. sickenes.

Cap. i.

*Galiende
sempera.*

sicknes in man. As when a man is faul-
len into sickenes by reason of to mouche
coude and moysture: the remedye muste
bee gathered naturallie from the con-
trary, heate and drouthe. For thys is a
commune and true principle contraries
be holpen by their contraries: If nature
were too coude, it muste bee holpen
wyth heate. If it be to hotte it muste
be cooled. If it be to moyste, it muste be
dried. If it be to drye, it must be moyst-
ed. If it be to coude and moyst, it must
be heat and dried. If it be coude and
drie, it must be heat and moisted. If it be
to hotte and moyste, it muste be cooled
and dried. If it be hotte and drye,
it muste be cooled and moysted: These
be beary naturall remedies if they bee
well vsed wyth true propozcion and con-
ueniente vse after phisicke. And as these
bee good and naturall for the bodye
wherin the pestilence dwelleth: Euen
so is Christes medicyne in the fyrste of
Saint Mark a more present and certain
remedye for the soule that keapeth the
body in liue, to remoue or to remedye the
synne of man, whyche is the cause of all
plages

plages and pestylence. In case (too re-
moue synne the cause of syckenes) thys
medicynne of Christe bee vsed, as thother
is vsed too remoue the effecte of synne
whych is syckenes. As the bodye that
is fallen into syckenes by to muche colde
or moysture, eyther by nature that ory-
gynallye was corrupted by Adam, ey-
ther by oure owne accustomed and do-
ynge of synne, it muste be made whole
by the heate of repentaunce and trewe
faythe in the merytes of Christe Iesus,
who dyed for the synnes of the worlde.
For thys is a trewe and moste certen
principle of all relygion, one contrarye
muste remedye thother, seying Adam by
his fault beganne oure death by sinne: it
muste be cured by Christe that is wyth-
oute sinne. And where as our owne wor-
kes be synne and fylthynes, where with
all god is dyspleased: we must desire the
workes of Christ to worke the good wil
and fauour of our heauēly father again.
And where as by our owne wittes, wylde-
domes, religion and lerning we haue cō-
mitted ydolatry & supersticion: we must
now by goddes wisdom, goddes word &
C. iiii. his

Psal. 19. 118
2. Timoth. 3.

Math. 1. 2.
Luc. 2.
Ion. 1.

Cap. 3.

Ioan. 1. 3.

his most true religion, amende our faul-
tes, and turne to true and godly honou-
ring of him. Farther, Where as our owne
inueniencyons hath broughte vs from the
knowledge of god: the remedye is þat god-
des worde must bring vs to him againe.
For against all vntuthes brought in by
man: the worde of god is thonele remedie.
The experience therof we may haue
plainly in the scripture, Where as for the
saluacyon of the worlde, god appoynted
Christe hys onely sonne to be borne, and
also to be opened vnto the worlde, that
by him it might be healed of all sickenes
and sinne, as it appereth by S. Mathew
and other of the Euangelistes. Yet was
the world so blind, and so corrupted with
synne, that Christe was borne and ope-
ned vnto them, and they of the world no-
thing the better, as it appereth in S. Ma-
thew: Where as S. Ihoⁿ Baptist in few
wordes (whyche be these: Repente ye, for
the kyngdome of god is at hande) sheweth
the remedye of all sinnes and sycke-
nes, and the meanes how to receyue and
take the same remedye. The remedye was
onely Christe, as he sayeth in S. Ihon,
and

and also in S. Mathewe : And the me-
nes to come by the remedie was to repent,
as ye shall know farther hereafter when
ye knowe what repentance is. The same
may you also see in S. Ihon in the Dia-
logue betwene Christe and Nicodemus: c44.
A man after the iudgement of the world
that knewe lief & death, sickenes & health,
the cause of thone, and also of thother, as
well as any learned man emonges al the
congregatio and churche of the Jewes:
yet in deed as ignorant of his owne sick-
nes, and also so farre from true know-
ledge how to come to health as an igno-
rant man might be. And the cause was
that he vnderstode not the nature of sin,
as it is esteemed by the worde of god, nei-
ther the remedie thereof which god hath prescri-
bed and appointed. Wherefore Christe
tolde him by playne wordes, excepte he
were holpen and cured of his disease and
sicknes by contrarie remedyes, he could
neuer vnderstand nor come by his helth,
and no meruaile: for he knewe the sicknes
of synne noo otherwise then hys forefa-
thers and the worldly men knewe sinne.
That is to saye, knewe suche sinnes as
were

were knowen to reason, and done by the
body and outward action of men: And
thesame knowledge had he, and no more
of the remedye againste the sykenes of
synne. And as his fathers and the world
thought (so dyd hee) that the merites of
their sacrifices and the well doing of the
selues, was a sufficient remedye to heale
them both in body & in soule. Where vpon
Christ most mercifully pitieth & poore
man, & wyth contrarie knowledge both
of sicknes, and & remedy therof, sheweth
that the disease man is infected wyth,
goeth farther then reason and the vt-
ter action of the bodye, and occupyeth
& soule of man wyth concupiscence, rebel-
lion, frowardnes & continuacie againste
god: Wherefore he calleth all & man hath
of him self but fleshe. And sheweth that
the remedye againste this sicknes com-
meth not of the worthynes of any sacr-
fice or merites of his, or any sinfull man-
nes workes: But that the remedye there-
of dependeth onely vpon the merites of
his bloude and passion, and sheweth the
same by the comparyson of the Brasen
Serpente appoynted by Moyses. And
argueth

segureth this waye, as the people that
were stonge wyth the Serpentes in the
wildernes were not made whole by thei-
rowne woorkes, or for the dignitie or ser-
uice of anye sacryfice that they offred,
but by the syghte of the Serpente that
represented Christe too come: Euen soo
Nicodemus nor anye other that is stong
wyth the Serpentes of synne, be made
whole by thei- rowne woorkes or anye
sacryfice they can offre, but onely by the
merites of Christe. And eyn as the peo-
ple could not come too the knowledge of
this remedy by þe serpent, thorough their
fathers, or thei- rowne wysedome: nor
more can Nicodemus or any man living
come too the knowledge of the remedye,
for sykenes and synne, in oure sauoure
Christe, except he learne it by the woorde
of God thorough the instructyon of
the holye ghoste. The same remedye
aloo vseth Christe in hys woordes be-
fore rehearsed, repente ye and beleue the
gospell: In the whyche woordes oure
sauiour Christ sheweth all thinges to be
considered in synne & in the remedy thereof.
For in the firste parte of hys woordes he
D. ij. declareth

Ioan. 3.

Marc. 16.

declareth how that men shoulde knowe
causes of sicknes, and in the second parte
the remedy & help for the same. The cause
of sicknes (as it appeareth by this worde
repente) is that men haue by their owne
folly turned themselves from the truth
of God, to the erreure and fonde opinion
of man: from true saythe too vncertaine
fables: from vertuous & godlye workes,
to vncleanlynes and corruption of lyfe.
Christe therfore seying the worlde howe
it is in daunger by reason it hath forsa-
ken the wisdomme & rule of goddes word,
callethe it home agayne too a better way,
byddyng it repent: As though he had
sayed, tourne too a better mynde, and
leane the wayes accustomed, and learne
to be wyse, and walke in the wayes and
wisdomme appoynted by God. Here ap-
peareth also, that the causes of all the
daungers that Christe wylled hys au-
dyence too repent for, was their synne
and iniquyte. The cause of synne,
was infydelyte and accustomed doing
of euill: The cause of infidelitie and accu-
stomed doing of yuel, was ignorancie or
misunderstandyng of goddes woorde.
The

The cause of ignorance or ignorance
standing of goddes word was Sathan
goddes and mannes enemy, and manns
willing consent to the diuelish sophistie
and false construinge of goddes worde.
And from these causes springeth all de-
feates and sickness, death and euermoring
dampnation: from the which Christ was
sent (of gods inestimable loue towardes
vs) to redeme & saue vs. Notwithstanding
these effectes of pestilence, sickness, death
and euermoring dampnation can not be
remoued, except firste the causes of them
be eschued, wherfore learne ye and teach
other to knowe the causes aboue menti-
oned, and also how they maye be remo-
ued: For as long as they worke their pro-
pre nature in manne, so longe wyl they
bringe forth the their naturall effectes,
sickness troubles, death and dampna-
cion. The originall cause of all euill
was Sathan, and the vngodlye consent
of oure forefather Adam in Paradise, in
crediting more the deuils sophistrie and
glose, then the plaine and manifest word
of god. And the remedye of thys cause is
god, that of loue agaynst Sathans ha-

1047.

1048.

tree, promised in the seade of a woman,
healpe agayne for man: And that euery
man þe beleueth the deuil in euill, must re-
pent and beleue god & his word in good.

Joan. 1. 3. Ignorancie and mistakynge of goddes
word, is the second cause of euill: The re-
medie wherof is knowlege and right vn-
derstanding of goddes word.

Joan. 16. Infidelitie & accustomed doing of euill,
be the thirde cause of euill: True faith and
accustomed doynge of good, remedyeth
them.

Sinne and iniquitie be the causes of sick-
nes, death and dampnaciō: vertue & god-
lines healeth & remoueth, that they shal
not brynge man to euerlasting death, al-
though sin and sicknes be not cleane ta-
ken fro man, yet doth god in Christ take
away the dampnation of sin, & suffereth
death to destroye by sickenes none other
thing then the body of þe sinner, so that he
vse this remedy (repent and beleue þe gos-
pell) and shal at length call þe body dead
by death, out of the earth: And place it a-
lyue with the soule in heauen.

But now to vse this helpe and remedie
agaynst the pestilence: Which Christ cal-
leth

leth, repente and beleue the gospel.

The sicke man muste remembre what the first word repente meaneth, and how he maye come by it. Repentaunce that God requireth, is the retourne of the synner from synne, intoo a newe lyfe in Christe. whiche retourne is an innouacyon and renouacyon of the mynde of manne by Goddes spiryte in Christe, wyth denyall of the former lyfe, too begynne a newe and better lyfe. And this repentaunce spryngeth from the knowledge of synne by the lawe of God. From the knowledge of synne, commeth the hatred of synne: from the hatred of synne, procedeth the leauynge and departure from synne. From this departure from synne, commeth by faythe thorough Christes blood, remission of synne. From remission of synne, commeth our acceptatyon into goddes fauour: from our acceptatyon intoo Goddes fauour, commeth the gyftes of the holpe ghost to doo, and worke by vertuous lyfe, the wyll of God. From the doying in Christ the wyll of god, commeth goddes defence and fauour, taketh from vs all

D.iii. plagues

plagues and pestylence. From the deluyne
 raunce of plagues and pestylence cometh
 euerlastyng liue, as Christe sayeth: And
 as thys medicine called, repent ye, and be
 leue the gospel, declareth. There be also
 manye that be sycke and in greate daun-
 ger and perill by reason of synne, and yet
 fele not the sore and grief therof. There-
 fore they passe not whether they seke for
 any remedye or not: And for lacke of ta-
 kyng heede they fall daily to more wyck-
 ednes then other. Wherefore it is euery
 ministers office of the churche diligently
 (and especially in the tyme of pestylence
 and plagues) to call vpon the people for a-
 mendemente of lyfe: And too shewe them
 truly, diligently and plainly this medi-
 cine of repentance, whiche consisteth of
 these partes. First, in knowlege of sinne,
 then in hatred of synne. Thirdly, in for-
 sayng of synne. Fourthly, in beletyng
 & forgyuenes of synnes for Christes sake:
 And fifthly to lue in vertuous and god-
 ly liue, to honoꝝ god, and to shewe hys o-
 bedience to goddes laue, that by synne is
 transgressed. And these partes of pe-
 nance (whiche be the very true and one
 lyue

by which means againe our finnes and sinne
be forgivene only by goddes mercie. For
by the lanne of god, sinne is knowen, be-
trayed and forsaken. If it be hearde or re-
dem by men that pray unto god, thei may
understand it. Faith also that beleueth,
remission of sinne is shewed, opened and
offered by the gospel: wherein be contai-
ned goddes merciful promises to waite
sinners. And those promises sinners re-
ceive by faith, that beleueth what so ever
god hath promised in Christ, he will per-
forme it. Faith doth credite and receive
forgiveness of finnes by the operation of
goddes holy spiryte in the poore sinner.
The sinner findeth and lyueth a verte-
ous life, being led by the holy goste, and
worketh to serue god wyth souche wo-
kes, as goddes holy commaundement co-
maundeth euerye true christian man too
worke and doo. And for the better asse-
raunce and farther stablishyng of repen-
taunce and acceptation into the fauoure
of god by beleuyng the gospel, the poore
sinner bleth and receiueth the holy sacra-
ment of Christes precious body & blood,
in remembrance that Christe died to be

E. f.

hys

